A

MODERATE REPLY TO HIS *MAJESTIES* Answer to the Cities last Petition presented at *OXFORD*:

WHICH

ANSWER

VVas read in *Guildhall*, before the Commons of the said *City*, *January* 13. 1643.

By a well-minded Petitioner for Peace and Truth.

London printed, *Jan.* 13. *Ann. Dom.* 1643.

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The Convinc'd PETITIONER.

IT is a great controverſie with many in theſe times, whether is to bee preferr'd, an unjuſt Peace, or a moſt juſt Warre, much may be ſaid on each ſide, Policy and Divinity may ſpin out a long controverſie hereabout, ſure I am, that it is divine policy and politicke Divinity, though not to preferre an unjuſt Peace, yet to compound a moſt juſt Warre; for doubtleſſe, when a juſt Peace is to be had, no Warre, can be juſt, let the cauſe be what it will; it is *Solomons* note, of an evill man, to dig up evill, and of a froward man to ſow contention, *Proverb.* 5. *v.* 22. and warres proceed from luſts. *James* 4. 1. and truly he that pretends piety, and delights in cruelty, doth little underſtand the law of charity, nor his own hypocriſie, for ſurely, to take pleaſure in fighting, is the property of Curres, and not of Chriſtians, and they little know the power of godlineſſe (what ever their profeſſion may be) who delight in blood, for the fruit of the ſpirit is peace, love, joy, &c. but warre and ſtrife, &c. are fruits of the fleſh. *Gal.* 5. 21, 22. doubtleſſe theſe (together with the ſad conſiderations of the diſmall effects of civill warres in our own Countrey were the true and reall cauſes, (however many would not beleeve it) of the ſtrong cries, and Petitions for Peace (if it could be attained) and accommodations between the King and Parliament; what malignity did lie hid in the hearts of ſome of the chiefe movers, in that former Petition (whoſe pretence was for Peace, and their intentions to make deviſion in the City) I know not, but let me ſpeak for my ſelf, and for many more (whom I have cauſe to iudge as upright as my ſelfe therein) that our hearts did, and doe abhorre ſuch deſperate diſſimulation, and it ſhall appeare ſo to all the world, by our diſſenting from any ſuch Councel (from what hand ſoever given) to the ſtopping of the mouthes of any cenſorious perſon whatſoever, it did much ſatisfie us to ſee the Lord Major, Aldermen, & Common Counſell of this City, in that humble, loyall, loving, & dutifull manner, to Petition His Majeſty for Peace, in the name of the whole City; & we could not but (taking notice of His Majeſties Proteſtations of a deſire for Peace) promiſe to our ſelves a bleſſed and happy anſwer, to the refreſhing the hearts of the whole Kingdome, but now the cloudes are returned after the raine; and we are as full of preſent deſpaire by this anſwer, (if His Majeſties) as we were of former hopes, and for mine owne part I cannot but judge, that thoſe that are now to ſeeke in their reſo-

lutions to ioyne with the Parliament against the common adversaries of the Kingdome, are either to seeke for their wits, or their respects to the Kingdome, and I shall for ever judge them to be more then sufficiently acquainted with the art of hypocrisie and dissimulation in their pretences for Peace, that will not give out their assistance in joyning with the Parliament, against the common adversary (the only way now left) to attaine a Peace. An account of this mine opinion, I offer to all those that were as ingenuous as my selfe, in subscribing the late Petition for Peace (so much withstood by many who did iudge more evilly of us, then we did deserve) and that is, the serious taking notice,

First, of the nature of the Petition,

Secondly, of the nature of this Answer.

1 In the Petition we are to consider, { 1 Title. 2 Preamble. 3 Prayer. } thereof.

First, In the Title they Petitioned *to the Kings most Excellent Maiestie*, in whose hands there was power, and we did hope, in whose heart, there had been a will, to make us happy by a gracious reply, and surely as it had been the high way to our felicity; so had it been greatly for his glory, and as it had fild our mouthes with ioy, so had muzled the mouthes of those, who did premise no better issue of it, then now we see.

Secondly, we are to consider the Petitioners.

The humble Petition of the Maior, Aldermen, and Commons of the City of London. An Act of the ioynt body of the whole City; and therefore we did hope most likely to prevaile with His Majesty;

Thus for the Title.

Secondly, for the Preamble, and therein is contained the Petitioners grievances, as the ground of their prayers, and they are three,

First, the divisions betweene His Maiesty and Parliament.

Secondly, the sad effects thereof, both here and in Ireland.

Thirdly, the mis-apprehension conceived in His Maiestie of the Petitioners love and loyalty.

And from hence they promise His Maiesty, and professe, that as they are for the present, so they will alwayes *continue his loyall, obedient, and loving subiects, promising according to their Protestation and vow made before Almighty God that they will defend the true Protestant Religion, and their Allegiance, His Royall Maiesty, honour and estate, as well as the power and priviledge of Parliament, and the lawfull rights and liberties of the subiects*, and whereas His Maiesty hath taken offence at tumults from the City, *they engage themselves, their estates, and all they have, to their utmost power, to defend, and preserve His Maiesty, and both Houses of Parliament, from all tumults, affronts, and violence, with as much loyalty, love, and duty, as ever Citizens, expresst towards His Maiesty, or any of His Royall Progenitors in their greatest glory*:

This is the preamble of the Petition.

Thirdly, in the prayers we may note,

3. The

1. The meanes of it, and that is the moſt humble ſubmiſſive manner as it is poſſible for them to doe.

The Petitioners therefore upon their bended knees doe moſt humbly beſeech your Majeſty, &c.

2. The matter of the Petition, and that is two-fold:

Firſt, *That his Maieſty would be pleaſed to returne to his Parliament, with his Royall, and not his Martiall attendants.*

Secondly, *That ſuch a peace may be concluded upon, as may be for the glory of God, the honour and happineſſe of his Maieſty, and his poſterity, the ſafety, and welfare of all his loyall Subiects.*

Thus we ſee the nature of the Petition, wherein for perſons, manner, and matter, envy it ſelfe cannot ſuggeſt the very leaſt miſcarriage, who could have otherwayes thought, but that we ſhould have had ſuch an Anſwer, to ſuch a Petition, ſo mannaged, as might at leaſt have cauſed our peace and happineſſe, after our diſmall diſtractions, (as the Spring after Winter) to have budded in our hearts; but alas, this unexpected anſwer (if it be the true anſwer to the petition) hath like a nipping froſt, killed our hopes in the very bud, and it cannot be otherwayes, if we conſider the nature of this Anſwer, wherein we are to obſerve,

Firſt, the Title. Secondly, the Anſwer it ſelfe.

Firſt, The Title: *His Maieſty hath graciouſly conſidered this Petition, and returnes this Anſwer.*

Surely it was no more graciouſly conſidered, then graciouſly anſwered; and truly we have no more reaſon to believe this Anſwer his Maieſties, then gracious, for ſurely his Maieſties perſonall Proteſtations of a deſire for peace, did promiſe an anſwer, as gracious in the Anſwer it ſelfe, as in the Title.

Secondly, We are to conſider the Anſwer it ſelf, and therein 3. things.

1. His Maieſties acknowledgement of his reſpects unto the City in generall, by way of introduction.

2. His Maieſties preſent implicit recenting the Petition, with the grounds and reaſons thereof.

3. His Maieſties conditionall condecention unto the Petition, with his tearmes and conditions tendred.

Firſt, in the introduction, there is a foure-fold acknowledgement, *viz.*

1. *Of his Majeſties right apprehenſion of the love and loyalty of the City*: And ſurely would his Maieſty pleaſe to look back upon all former experiences, and could his Maieſty looke into our preſent affections, his Maieſty ſhould have little reaſon to judge otherwayes of us.

2. We have an acknowledgement *of his love unto the City, and of his deſire to make it his chiefe place of reſidence, and to continue and renue many markes of his favour to it*: Surely we hope his Maieſty is in as good earneſt in the profeſſion of his love unto us, as we are in the profeſſion of our love and loyalty unto him, though that wicked Counſell about his Maieſty have prevailed with him to keep him ſo long from us: and to accompany them in their bloody attempt, almoſt to our doores, even ſo far as *Brainford*, to murther, and plunder us: For though his Maieſty would not have us believe any ſuch intent in him towards us (as God forbid we ſhould) yet his Maieſty

ſty can plead but for himſelfe, and not for his Army; for truly, if he ſhould, wee ſhould ſcarce believe the word of a King for it.

3. We have an acknowledgement of the *innocency of the City in thoſe tumults which forced his Majeſty* (as he ſaith) *to leave the City for his ſafety*: We hope his Majeſty will hereafter remember that he hath now acquitted the City of this charge, his Majeſty ſaith indeed, that *they were contrived and encouraged by ſome principall members of this City*, but we know them not, he ſaith, *they are out of the reach of Juſtice*, a paradox unto us. Well, however he acquits the *Inhabitants of the City, he lookes upon his good ſubiects there, as perſons groaning under the ſame burthen which doth oppreſſe his Maieſty*, by which we conceive he meanes the diſtractions of the Kingdome, but *he lookes upon us as awed by the ſame perſons who begat thoſe tumults*; and the ſame *Army which gave battle to his Maieſty*; but ſurely his Maieſty is much miſtaken, if hee lookes upon London as *awed* by any thing but the Laws of the Land, and the lawfull power and exerciſe thereof which his Majeſty hath over them, much leſſe by *any promoters and chiefe cauſers of unlawfull tumults*, eſpecially *raiſed againſt his Maieſty*, and if by the *Army which* (he ſaith) *gave Him Battle*, be meant the Parliaments Army, which gave the Cavaliers battle, who goe about to deſtroy the Lawes, Liberty, and Religion of the Kingdome: His Maieſty cannot but know that the City is ſo farre from being *awed by them*, and in feare of them, as that under God we looke upon them as meanes to defend us from that cruell, popiſh, and Atheiſticall Army, which detaines his Maieſty from his Parliament, and therefore we both *have* and *will* to the laſt peny in our purſes, and blood in our bodies, *maintain and aſſiſt them* in ſo good and iuſt a cauſe.

4. We have an acknowledgement of his Maieſties deſire to *eſtabliſh the particular peace and proſperity of the City*; truly could we ſee his Maieſty return to his Parliament, and deſert his popiſh and treacherous Counſell, and Army, we ſhould believe the reality of affections a thouſand times more then we can his preſent proteſtations.

Thus we ſee the firſt part of his Maieſties Reply, *viz.* His Maieſties acknowledgements of his reſpects in generall by way of introduction.

Secondly, The ſecond part is his Maieſties preſent recenting, or implicite denial of the Petition, with his grounds and reaſons: His generall ground is his feare of ſecurity in the City, upon 5. *ſpeciall* Reaſons.

Firſt, *The deſpiſing and trampling under foot the Laws of the Land in this City.*

Surely this charge is very criminall, and were London guilty of it, they ſhould deſerve rather ſtrict ſeverity, then his Maieſties lenity; but ſure we are, if London bee guilty of this, then is the adverſe Army 7. fold more guilty, and we ſuppoſe that all the Cities, Townes, Villages, and Counties where ever they have been, will atteſt the ſame; we ſhall need to ſay no more to that, ſeeing their owne daily actions, and the whole Kingdomes complaints do ring this in the eares of heaven and earth; but for our ſelves we know not what Laws are thus deſpiſed and trampled under foote.

2. A ſecond reaſon of his Maieſties feares of his ſafety in this City, *Is the ſubmitting the Government of this City to the arbitrary power of a few deſperate perſons of no reputation.*

It is hard to ſay whether we are accuſed more in the former charge, of wickedneſſe, or in this, of weakneſſe: Surely to trample under-foot our *Laws*, and *Liberties*,

and to submit our selves *to the arbitrary government of a few desperate persons of no reputation*, is an argument as of sordid impiety, so of sottish stupidity; but surely, though London hath been guilty of this slavish folly, and fooliſh slavery in former times (as it is too well knowne, to its shame) yet repentance and resolution hath (I hope) wiped that guilt of, and made London now, at least innocent in that charge, and it is to be doubted (if the truth was knowne) that it is not Londons aptnesse to be made slaves, but rather the incorrigeableneſſe, and stiffeneſſe of her neck to the yoke of slavery which hath made London so obnoxious unto these present distractions and displeasures from the higher powers: we know not these parties (our hard task-masters) as yet, but we shall by and by.

A third ground of his Majesties feares (as saith this answer) of his security in the City is, that there *Armes are taken up, not only without, but against his consent and expresse commands, and collections publikely made, and contributions avowed for the maintenance of the Army that gave him Battle, & therin used all possible means treason & malice could suggest to them to have taken his life from him, and to have destroyed his Royall issue.*

Surely we utterly deny that here are any *Armes taken against his Maiesty*, though we confesse here are Armes taken up *against his consent and expresse command*: and as we will never iustifie the one, so will live and die in the iustification of the other (as the case of the Kingdome stands) for if so be a company of known Malignants, and Traytors to the Religion, and peace of the Kingdome shall gather head, and get his Maiesty to ioyne with them, and countenance them in their proceedings and endeavours of destroying the Kingdome, to make us slaves, and vassals for ever; His Maiesty must give us leave, and that without any impeachment of our loyalty to him, and love to his royall posterity (especially by an ordinance and power of a Parliament) *to raise up an Army for our defence, to make and avow publike collections, and contributions to the maintainance thereof*, though it be not only *without his consent*, but *against his expresse command*; and surely if his Maiesty will not evidence his love to his people by giving his consent and assistance for the safety of his Kingdom in such a case, his Maiesty must give us leave to evidence our love to our selves, and whole Kingdome, to endeavour our owne safety; or else we are forced to do it without his consent, and if the Army raised up in *London*, gave the Army that is raised up against the Kingdome, a battle, and his Maiesties life was in danger therein; I know none that are to be blamed therein, but either himself, in hazarding his royall person, or those that did advise him to such a desperate designe; as for the imputation of *Malice* and *Treason* in the Parliaments Army, and *utmost indeavours to take away his owne life, and destroy his royall issue*, his Maiesty may as soone prove this *Treason* and *malice* in the bullets that were shot, as in the parties that shot them, and if his Maiesty will so much forget both himselfe, and his Kingdome, as to protect an Army, and goe with them in the field that fight against his Kingdome, with supposition that we will not strike for feare of hurting him, and so the Army encouraged to destroy us; though his Maiesty will not value his own life, and issue, but expose all to hazzard, yet we ought to value the life of our Religion, Laws, Liberties, and whole Kingdome at a higher rate, then to sacrifice all to such a dangerous and unadvised action, and surely his person would be in more securiry, and lesse danger in his royall Throne, with his Parliament, then in the midst of such an Army at *Keinton* Battle.

A fourth ground of his Maiesties feare of ecarity (as saith the Contriver) in the City is the *revilings, iniuries,* and *murthers* that are committed, and that even by the Magistrates of this City upon his Maiesties subiects, who *out of duty and affection to his Majestie, and compassion of their bleeding country have laboured for Peace.*

Surely if these *revilings, iniuries,* and *murthers* were committed, and that by the Magistrates of this City, upon the Kings foresaid subjects, or any other, they were committed in their closets, and we wonder his Maiestie should here thereof at *Oxford,* before we could here of any such thing in *London;* but if so be these be his dutifull and affectionate subiects, who laboured for Peace (as the Author calls it) by endeavouring to make insurrections and mutenies in the City, giving out many expressures of their resolutions of malignity against both the City, and Parliament it selfe, the like affronts scarce ever knowne given against publike authority, if those be the persons his Maiesty meanes, and if (upon the legall and iust proofe of these mens malignity, and breach of the knowne Lawes of the Land) the committing of these persons to safe custody to prevent their intended malicious designes against the City and Kingdome, be to *revile, iujure,* and *murther his good subiects,* then are the Magistrates of *London* guilty of this charge; and if so, what then is the guilt, and where shall the blood of that poore fellow that was hanged and quartered for a pretended treason in *Southwarke* be required? And where shall the blood of that innocent, plaine hearted man, Mr. *Boise* that was hanged at *Redding,* (a most bloody act) for no man knowes what, be required? As for any revilings of them (though we have heard of calling men of good ranke Parliament Dogges, and Parliament Rogues, at *Oxford*) yet we know no such revilings of any of the other party here in *London.*

Fiftly, and lastly, The Contriver demands what *hope of safety he can have, whilst Alderman* Pennington *their pretended Lord Maior, the principall Author of those calamities which so neerely threaten the ruine of that famous City,* Ven, Foulke, *and* Manwairing *(all persons notoriously guilty of Schisme and high Treason) commit such outrages in oppressing, and imprisoning according to their discretion all such his Maiesties good subiects, whom they are pleased to suspect, but for Wishing Well to his Maiestie.*

Truely if so be a free and faire election of Alderman *Pennington* by the chiefe Citizens of *London* is sufficient to make him our lawfull Lord Maior, then is hee no pretended Lord Maior; and if so be no man must be Lord Maior, but whom his Maiesties evill Counsell will please to suggest (for we know no other exception) then do not we know our Charter, & we have not the liberty, which the meanest Incorporation in the Kingdome have; well, howsoever this Contriver will please to call him our Pretended Lord Maior, we know him to be our true, proper, and lawfull Lord Maior, and will honour and obey him accordingly; well, what is affirmed of him? why, *that he is the principall Author of those calamities which so neerely threaten the ruine of this famous City;* surely my Lord Maior is better knowne to the City of *London,* then unto this Contriver, otherwise the City would never have chosen him twice to be one of their Burgesses in Parliament, and twice Lord Maior: wee can heare of no treason committed by him, and we have so good an opinion of his loyalty and love to King and Kingdome, that we could wish that all his Maiesties subiects were such traytors; surely, for this twelve moneths space those that have beene

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called the worſt Traitors, have been His beſt ſubiects; and indeed the whole Kingdome (excepting ſuch as have taken part with Traitors againſt the Kingdome) are proclaimed Traitors and the reſt His loving ſubiects; and for my part let me rather live and die ſuch a Traitor, then ſuch a loving ſubiect; I deſire that men may take heed how they make uſe of ſuch an expreſſion of His Maieſty, in calling my Lord Maior *our pretended Lord Maior*, becauſe His Maieſty hath not confirmed him, for ſurely if men ceaſe to be Officers in a Common-wealth, when all things doe not concurre according to the originall and conſtitution of that Office (although we know no ſuch thing here) it is to be queſtioned, whether men will not make uſe of ſuch a concluſion to the extirpation of the higheſt and chiefeſt Officer in the Kingdome; well, my Lord Maior is a reall Traitor, but a pretended Lord Maior, (I ſhould ſay a reall Lord Maior, but a pretended Traitor) but he is not alone, he hath *Foulk*, *Ven*, and *Mainwaring* to beare him company, *all notoriouſly guilty of Schiſme and high Treaſon*, ſaith the Contriver, but all notoriouſly known to be honeſt, loyall, orthodox, conformable men, ſay all that ever truely knew them, and by theſe wee may gueſſe at the Separatiſts, Sectaries, Browniſts, and Anabaptiſts, ſo often mentioned in His Majeſties expreſſures, for theſe are well knowne, not onely to be honeſt men, but alſo conformable unto the Church of England, and as yet at this time we know nothing wherein they are of another mind, except it be in reformation of Diſcipline, conteſt on all hands to be corrupted. Well, what doe theſe doe to offend His Maieſty? why theſe are the men intimated before by *Whom the Whole City is awed and miſled*. Surely the City is awed by theſe men as the Parliament is by foure or five factious ſpirits, *a three bare and worne ſtratagem to raiſe contention in the City*. Well, what elſe is obiected againſt theſe perſons? Why *they commit great outrages in oppreſſing, robbing and impriſoning (according to their diſcretion) all His Maieſties loving ſubiects, whom they are pleaſed to ſuſpect, but for wiſhing well to His Maieſty*, what His Maieſty meanes here can hardly be underſtood, but we look not upon it as His Maieſties expreſſions, and therefore we are bold to ſay, that ſurely the Compoſers Pen did run faſter then his iudgement, for we know nothing at all that three of theſe men have done, *viz.* Alderman *Foulk*, Colonell *Ven*, and Col. *Mainwaring*, except it hath been by ſpeciall order from the Parliament, and I hope they give no order to rob men, and as for my Lord Major we know not the leaſt act of this nature wherein he is guilty, except there be that of London ſeene in Oxford, which was never ſeene in London.

Theſe are His Maieſties reaſons wherefore he ſuſpects His ſecurity in the City, and His Maieſty having diſpatched them, commeth to appeale to the common iudgement and knowledge of all men to give their anſwers to ſeverall Queries.

1. *Query. Whether the Petitioners beleeve that the reviling and ſuppreſſing the Book of Common Prayer (eſtabliſht in this Church, ever ſince the reformation) the diſcountenancing and impriſoning godly, learned, and painefull Preachers, and the cheriſhing and*

countenancing Brownists, Anabaptists, and all manner of Sectaries, be the way to maintaine and defend the reformed Protestant religion.

Answ. First, though we will honour the very forme of godlinesse, and therefore will not plead for *reviling*: yet we conceive that the true Protestant reformed Religion may very well consist with the *suppressing* of the Book of Common prayer, for,

First, our Protestant religion had not its first rise from protesting to maintain the Booke of Common Prayer, but to maintaine the Protestant Doctrine of the Gospel of Christ in opposition to Popery.

Secondly, I hope it will not be denyed, but that the reformed Churches beyond Seas, are Protestant, and yet they have not our Booke of Common Prayer there.

Thirdly, we question not but that His Maiesty hath confirmed the Protestant Religion in Scotland, and yet we know not that either Bishops, or our Booke of Common Prayer, if setled there, nor that they are tyed to any Booke.

Whereas it is said that,

Fourthly, the Booke of Common Prayer hath been setled in this Church since the reformation, yet,

First, it will be hard to prove that that book which was setled, be that book which we have, and if it prove otherwaies, then to *revile* this Booke, is no more to *revile the Booke of Common Prayer setled and established in this Church ever since the reformation*; then to *revile* the Popish Masse booke, is to *revile* the Booke of Common Prayer setled since the Reformation.

Secondly, Suppose this should be the Booke setled since the Reformation; yet they which first setled it, did not establish it *in seculo seculorum*, it was for themselves; we cannot thinke they had so high thoughts of themselves, as to thinke that they were then so pure a Church, as that they never could be capable of more light, and knowledge, and reformation, then what they had; No, questionlesse that pious Prince whose memory is and shall be for ever blessed, for his willingnesse and endevours to honour God in a reformation according to the light of those times, had not the least such thought.

Thirdly, the Booke of Common Prayer was not at first setled for the *true Protestant Religion*, but *for a forme of Common Prayer*; the holy Scriptures are the ground of the Protestant Religion, and not the Booke of Common Prayer, and therefore the true Protestant Religion may be maintained, though the Booke of Common Prayer be suppressed.

Fourthly, the Booke of Common Prayer was establisht in *opposition*, and not in *favour* to Popery; but now its very observable, that Popery is secretly nourished; and keeps footing in this Kingdome by the Booke of Common Prayer; and therefore, the most Popish Priests in the Kingdome are so hot and zealous for the Booke of Common Prayer.

But the truth is, that this hath beene the designe of the Prelaticall faction, to stifle the light of the Gospell, the Preaching of the Word, and to put up in the roome of

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is the Booke of Common Prayer, that so the poore common people may know no Protestant Religion but the Booke of Common Prayer, otherwise the people would have beene ashamed of this question, *Can the Protestant Religion consist with the suppressing the Booke of Common Prayer?*

Well, that is the first part of his Maiesties first Query; the second part is, *Whether the discountenancing and imprisoning godly, learned, and painfull Preachers be to maintain and defend the true reformed Protestant Religion?*

Surely to discountenance godly, learned, and painefull Preachers, (not to maintaine the true reformed Protestant Religion, and therefore the Prelates (let their pretences be what they will) (whose constant practises have beene to discountenance and imprison godly, learned, and painfull Preachers) have not defended the true reformed Protestant Religion; but malice it selfe cannot produce one instance one godly, learned, and painefull Preacher, discountenanced and imprisoned for his godlinesse, learning, or painefull Orthodoxe Preaching, by the Magistrates of *London*; though this charge and sinne shall lie heavy one day upon all such as are guilty thereof, but blessed be God, *London* hath beene more passive than active in that sin, it hath beene our sorrow, but not our sin.

A third part of his Maiesties first Querie is whether *The cherishing and countenancing Brownists, Anabaptists, and all manner of Sectaries be the way to maintaine and defend the true reformed Protestant Religion?*

Answ. Surely to cherish and to countenance Brownists, Anabaptists, and all manner of Sectaries, is not the way to maintaine and defend the true reformed Protestant Religion; but if by Brownists, Anabaptists, and all manner of Sectaries be meant such as are not truely so called; if by those be meant such as my Lord Maior, Alderman *Foulke*, Colonell *Ven*, and Colonell *Mainwaring*, who are taxed for such in this Reply: if by these be meant all such as are not Episcopall in their Judgements, formall in their Devotions, ceremoniall and superstitious in their worshipping God; if by these be meant such as will not sweare and lye and prophane the Lords day: or (in a word) by these be meant all such as desire to be Protestants in life and conversation, as well as in meere profession, then to *countenance and cherish such Brownists, Anabaptists, and all manner of such Sectaries* is the way to maintain the true reformed reformed Protestant Religion, and we know no others countenanced and cherished, but such as these.

2. Query. A second querie is, *Whether to comply with, and assist persons who have actually attempted to kill his Maiesty, and to allow and favour Libells, Pasquils, and seditious Sermons against his Maiesty, be to defend his Royall person and honour according to their duty and allegiance.*

Ans. Surely no, but to comply with, and assist persons that fight against those who have actually attempted to destroy the Laws of the Land, the Liberty of the Subiect, the life of the Parliament, Religion, and Kingdome, is to *defend his royall person*

and honour according to our duty and allegiance, but surely to allow and favour Libels, Pasquits, and seditious Sermons against his Maiesty, *or his Parliament*, if not to defend his royall person and honour according to their duty and allegiance; and therefore such Preachers as these, that sow sedition between his Maiesty and Parliament, are no godly, learned, and painfull preachers, and I know none but such as these that are discountenanced by any Magistrates in this City.

3. A third Query is, *whether to imprison mens persons, and to plunder their houses, because they will not rebell against his Maiesty, nor assist those that doe, whether to destroy their property, by taking away the twentieth part of their Estates from them, and by the same arbitrary power to refer to foure standers by of their own faction to judge what that twentieth part is, be to defend the Lawfull rights and liberties of the subjects?*

Answ. Surely no. This is not to defend the lawfull rights and liberties of the subiects; And therefore we hope His Maiestie will be very willing to let Justice have its free course upon my Lord of *Newcastle*, and others, which do assesse men to pay not the twentieth part of their estates, but what he pleaseth, and to compell them to pay it by an Army on foot in the North, and elsewhere, That he will at last ioyn with his Parliament, to bring all those Robbers, Plunderers, and Spoylers of His Kingdom, and good People, whereof, there are so many Complaints of poor Carriers and People in all the Villages, Towns, and Cities, where the Army raised up against the Parliament hath been) to iust and condign punishment; and this will be to defend the lawfull Right and Liberties of the Subiects. But for the Parliament (into whose hands we have committed our Estates, and trust of the whole Kingdom) to demand the twentieth part of our Estates for the defence of the Kingdom, against a Malignant Army of Papists, Delinquents, and Traytors, raised up to destroy the Religion, and Laws of the Kingdom, and to compell them to pay it by an Ordinance of Parliament, to save our lawes, Religion, Liberties, and Lawes; and to appoint foure honest, suffitient, indifferent, well affected men to iudge what that twentieth part is, (the best course that can be taken in such a case, and farre better then the course taken by my Lord of *Newcastle*, and others, in their wicked and trayterous tyranny) is to defend the lawfull Rights and Liberties of the Subiects.

4. Query, A fourth Query is, *If we think these Actions to be instances of either, Whether we do not know these Persons before named to be guiltie of them all?*

Answ. We suppose these Actions are not instances of either; and we do not know those Persons before named, guilty of any one of them.

5. Query.

5. *Query.* A fifth Query is, *Whether we can think it possible, that Almighty God can blesse this Citie, and preserve it from distruction, whilest Persons of such known guilt, are defended and justified among them, against the power of that Law by which they can only subsist?*

Answ. Were this Citie guilty of the aforesaid Crimes, Doubtlesse we could not think that Almighty God could blesse this City, and preserve it from destruction; But for as much as we know the Cities innocency in them all, especially the innocency of the Governours of this Citie, where chiefly the charge is laid, we think it not only possible; But certain that Almighty God will blesse this City, and preserve it from destruction; notwithstanding, the malice, power, policy, plots, and proiects of all the enemies thereof, as (blessed be his holy Name) he hath hitherto done; And surely, We cannot think that God can blesse (leaving to himself the liberty of his free, and rich grace) that party of Papists, Atheists, and prophane Wretches, That under prerences of fighting for the true Protestant Reformed Religion, Law of the Land, and Liberty of Subiect, Shall go about to undermine, kill, and destroy the Religion, Laws, and Liberties of the Kingdom. And although such may prosper sometimes in iudgement, and not in mercy; yet God will finde a time for an accompt hereof, to their terrour. For, if men will most Hypocritically make God iustifie their wickednesse, by pretending his cause, and approbation; God will most seasonably iustifie himself, and his righteousnesse by their ruine and destruction. But the good God give repentance unto conversion, and not iudgement unto confusion, And this is the greatest mischief that we wish them.

We shall say no more to the second part of His Maiesties reply: *Viz.* His recenting the Petition for the present, with His Maiesties Reasons thereof, and the severall Queries hereabout.

The last part of His Maiesties reply, Is His conditionall condescention unto the Petition, with the tearms thereof, tendred and propounded.

Wherein we may observe,

First, His conditionall condiscention with tearms propounded.

Secondly, A threatning of those that will not yeeld to the same.

First, His conditionall condiscention, Here we must remember the Prayer of the Petition; that is, twofold, For His Maiesties return unto His Parliament, with His Royall, and not His Martiall Guard, &c.

Secondly, That a Peace may be concluded upon, as may be for the glory of God, the honour and happinesse of His Maiesty, and posterity, and the safety and welfare of all His loving Subiects.

This His Maiesty doth promise upon these conditions, as saith this Author, His Maiesty (having profest His good opinion of the greater, and better part of this City; and that He doth not lay the former charge (in that measure at least) upon them, Though they are not altogether without some blame, to suffer those foresaid ill men, so farre, to prevail with them, as that He hath had little use of their Affecti-

ons;) Yet notwithstanding, He professeth, His desire is to be with them, and to *protect them, that the Trade, Wealth, and glory thereof, may again be the envy of all forraign Nations, &c. And He doth offer a generall pardon to all the Inhabitants of that His City of* London, *the Suburbs, and City of* Westminster, *(excepting the Persons formerly excepted by His Majesty)* but upon these conditions.

1. Condition. First, *If we shall return to our Duty, Loyalty, and Obedience.* We never yet departed from our Duty, Loyalty, and Obedience, and we hope never shall, therefore we yeeld.

Secondly, *If His good Subiects shall solemnly declare, That they will defend the known Laws of the Land, and will submit to, and be governed by no other Rule.* We have already in our solemne Protestation declared that, and will maintain it to the utmost of our Lives, Liberties and Estates, against all the Cavaliers in the World. That we will maintain the known Laws, and submit to be governed by no other Rule, but by the known Laws, until they be lawfully reversed, or others made by those that are lawfully called hereunto, according to the constitution of the Kingdom; and in this Resolution (by Gods grace, we will live and dye, therefore hitherto we yeeld.)

Thirdly, The third condition is; *If they shall first manifest, by defending themselves, and maintaining their own Rights, Liberties, and Interests, and suppressing any force and violence, raised, against those and His Majesty, to their power, to defend and preserve Him from all tumults, affronts, and violence.* Surely, If God please to blesse us, we will maintain our own Rights, Liberties, and Interests, otherwise we would never be at such cost and charges to maintain Warre, against those that are risen to take them away; and cursed be he that will not promise to the utmost of his power, to suppresse any tumults, fronts, violence, raised up against His Majesty, we are hitherto agreed.

Fourthly, *If they shall apprehend and commit to safe custody the Persons of those foure men, who inrich themselves with the spoyle and oppression of His loving Subiects, and the ruin of the City, That His Majesty may proceed against them by the course of Law, as guilty of high Treason, His Majesty will speedily return with His Royall, and not His Martiall Guard, &c.* How? If we shall apprehend and commit to safe custodie the Persons of these four men; By what meanes, here is no legall way propounded, How must this be done? What? By an Insurrection? What? Rise up tumultuously against the Kings chief Officers? Surely, Now it appears, His Majesty hath little hand in this Answer; Doth not His Majesty complain of those tumults that came to the Parliament, and cryed out, *No Bishops, no Bishops?* And shall we think, that He would have us rise up in tumults, and cry, *No Lord Mayor, no Lord Mayor?* Do we seek to His Majesty for peace, and shall we think, that

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He doth answer us, by putting us, upon a designe, to cut one anothers Throats? Shall we think that His Maiesty will teach His Subiects to rebell against Himself, in His Ministers of Justice? Do we seek for peace abroad, and shall we suppose His Maiesty doth answer us by advising a course, for the spilling of one anothers blood at home? Surely no. Such a remedy is by farre worse then the disease; If His Maiesty shall legally accuse them to the Parliament, and they send in a legall manner for them, We will venture our lives to take them, if need should be; but in the mean while they are not flying away: And we suppose they have little cause, and that we are *spoyled*, and *oppreſt* by them, and they *inricht* by us, was never our complaint unto His *M*ajesty, We could heartily wish there were no greater spoylers, and oppressors of the Kings Subiects in the Kingdom, then they are, we would be very unwilling to have the Cavaliers to come to relieve us from these spoylers. Therefore I hope *London* will be as wary in delivering up such active and well affected *M*embers to be sacrificed to the malice of wicked men that have incensed His *M*ajesty against them? as the Parliament (a leading example) have been in the very self same case: And yet if His *M*aiesty hath any crime against any, or all of them, there is no question, but the City of *London*, will as willingly surrender them up to the Justice of the Law in a lawfull proceeding against them, as the Parliament was. Well, in short, wee see the tearms, upon which His *M*aiesty will grant our Petitions for peace; and truely, If this be the way for peace, *viz.* To intimate unto us in generall, without any legall, and orderly directions, to seize upon the Persons of our chief *M*embers of the Citie, which cannot be done but tumultuously, and (it is like) without shedding of blood; we had rather be without it, then have it; we had rather waite for a better peace some other way: As for His *M*aiesties promises upon this course taken, *Viz.* That *He will come with His Royall, and not His Martiall guard, and use His utmost endeavour, that we may hereafter enjoy all the blessings of peace and plenty, &c.* We believe then there will be no great need of His *M*artiall guard, and His endeavours for our peace and plenty, and the successe thereof, we may read in those Countries, where His *M*aiesty hath been with His Forces, and made promises of this nature, which will amount to a great deal of lesse peace and plenty then now we have.

And therefore for the last part of the Authors reply, *Viz.* His *M*aiesties threatning, If we take not this course, If we continue to contribute our maintenance of the Army, under the Earl of *Essex*, &c. We reply only thus, (being in a great straite) That we must, and by Gods help, will do the utmost that we can, while we have life and breath to maintain the Army raised up for the defence of our Religion, and Kingdom, under the command of the Earl of *Essex*; But we had rather (if God would please, that no more English bloud may be spilt in this Cause; but we see how the case stands with us, we must either joyn with the Cavaliers in fighting against the Kingdom, the Gospel, Parliament, Laws, and Liberties, or expect the utmost issue to our perill; and surely, we will rather stand to the issue of the lesser evill,

evill, of ſorrow, rather then ſinne, and fight for, and not againſt the Kingdom.

The Author ſaith, *His Maieſtie hopes, His good Subiects of* London, *will call to minde the Acts of their Predeceſſors, their Duty, Affection, Loyalty, and merit towards their Princes, the renown they have had with all poſteritie for, and the bleſſings of Heaven which alwayes accompanies thoſe vertues, and well conſider the ſcorne and infamy which unavoidably will follow them, and their children; if infinitely the meaner part in qualitie, and much the leſſer part in number, ſhall be able to alter the Government ſo admirably eſtabliſhed; Deſtroy the trade ſo excellently ſetled, and to waſte the Wealth ſo induſtriouſly gotten, of that flouriſhing Citie; and then they will eaſily gather up the courage and reſolution, to ioyn with His Maieſty, in defence of that Religion, Law, and Liberty, which hitherto hath, and only can make themſelves, His Maieſty, and the whole Kingdom happy.*

Surely this City doth call to minde (and for ever will) the acts of our Predeceſſors, their duty, affection, loyalty, and merit towards their Princes, the renowne they have had with all poſterity for, and the bleſſings of heaven which hath alwayes accompanyed theſe vertues; and will, and do conſider the ſcorne, and infamy, which unavoidably will follow us, and our children, if infinitely the meaner part in quality, and the leſſer part in number ſhall (notwithſtanding the aſſiſtance of all the Cavaliers in the Army, raiſed up againſt the Parliament, and all the Papiſts, and Atheiſts in the City, or Kingdom to help them) be able to alter the Government ſo admirably eſtabliſhed; Deſtroy the trade ſo excellently ſetled, and to waſte the wealth ſo induſtriouſly gotten of this flouriſhing Citie; as the Cavaliers have in many flouriſhing Cities, and Towues, where they have been; And therefore we will gather courage and reſolution to joyne with His *Maieſty* and Parliament, in the defence of that Religion, Law, and Liberty, which ſtands in oppoſition to popery and ſlavery, and can only make our ſelves, His *Maieſty*, and His Kingdom happy.

And notwithſtanding, *with reference to the Common-Wealth, his Maieſty may have concurrence with his Parliament at this diſtance, as well as at White Hall*, yet we ſhould thinke our ſelves infinitely ingaged unto his *Maieſtie*, if he will be pleaſed to come to his Parliament, and we think the whole Kingdom will reioyce at it, and (*though his Maieſty hath concurred with their adviſe beyond the example of his Predeceſſors in paſſing of ſuch Bills, by which he willingly parted with many of his known Rights for the benefit of his ſubiects, which the fundamentall conſtitutions of this Kingdome did not oblige him unto*, for which we are heartily thankefull, yet would his *Maieſty* be pleaſed to leave that wicked Counſell about him, who adviſeth him to ioyne with them againſt his Parliamtnt *beyond the example of his Predeceſſors*, and to take ſuch courſes whereby

thoſe

Theſe Acts of Grace in paſſing Bills for the good of the Subjects, ſhall be voyde and of no uſe, but even the *Parliament* it ſelf and all our Lawes, Religion, and Liberty are in danger to bee utterly loſt and deſtroyed we ſhould ſurely then be eaſily perſwaded of his *Majeſties* cordiall love and reſpects unto us, and we know not what to doe, but ſtill to apply our ſelves unto his *Majeſty*, as we have done unto his *Parliament*, that ſuch juſt peaceable, and Honourable Propoſitions, may bee mutually tendred, that may beget a ſweet and happy concurrence betweene his *Majeſty* and *Parliament*.

We have ſeene the Petition; who would not ſubſcribe it; wee have ſeene the ſuppoſed anſwer, if true, who could have expected it? ſhall we be any longer deceived? then let us be for ever undon: it is no Religion but Popery; no Liberty, but ſlavery; which ſhall be our portion: doe not thinke that were it not for a few *Browniſts* and *Anabaptiſts* &c. all would be well, that theſe are the diſturbers of our Peace; I am no friend to ſuch as theſe; but let me live and die ſuch an one as thoſe that are falſely ſo called, no, no, ſuch *Browniſts* and *Anabaptiſts*, as were the cauſes of the *Iriſh* Rebellion (as all men may ſee) are the incendiaries of our troubles: Popery and ſlavery, hath a long time threathed this Nation: When abſolute prerogative gets upon the Throne, and the Pope upon the Church, what Subjects then but ſlaves? what Chriſtians, but Papiſts? ſhall we be cozened of our Religion and Liberty by lies, and hypocriſie? no peace is to be had, but either we muſt fight for it in hope of victory; or purchaſe it by perpetuall ſlavery; Warre is bitter, God give us peace, Hell is hot; God give us truth, if we love our ſoules, let us fight for our Religion, if we love our poſterity let us fight for their Liberty; amongſt others theſe motives doth captivate my reſolutions: firſt the conſideration of the cauſe, it is for God it is for the Kingdome, if I fight for God, I ſhall have God though I looſe all, and that will make up all; if I decline God, though I enjoy all, I ſhall looſe God and then all will make up nothing, it is for *Ieſus Chriſt*; who would not help him to his glory? He hath fought with divine juſtice, with the curſe of the Law: with the Diveſl, with ſinne, with death for us, ſhall we not fight with man for him? we were his enemies when he did thus for us; hee is our Redeemer; what is now to deare for him? hee left Heaven to fetch us from Hell; what can we doe in requitall therefore? he is our Generall, mighty in battaile; who would not fight under his Standard, if ever, now is Chriſts cauſe on foot to affirme the contrary, is ſhameleſſe impudency, which to beleeve, is ſottiſh credulity, if Popery be piety then are we deceived in this controverſie; can Engliſh ingenuity be deceived with ſuch Romiſh falacy? It is for the Goſpell; who is ſo blind as once to doubt it? Life by it hath bin brought to light; ſhall we now loſe it; its a dore to glory; ſhall we let it be ſhut? Its a viſion of Heaven; ſhall we let it paſſe, pitty, pitty, your poore poſterity, no Goſpell; no Chriſt, no Chriſt, no Glory: if ſo; woe, woe, that ever they were borne, beleive it; It is not Queene *Elizabeths* reforma-

tion, but Queene *Maries* Religion that will give content, put it to queſtion, doth the Rebells in *Ireland*, the Papiſts in *England*; the Catholique Army in the North; the popiſh in the South aime at and fight for Queene *Elizabeths* Reformation? It cannot but vexe an ingenious man to thinke that men ſhould bee ſuch fooles, as to be thus cheated. Secondly, It is the Kingdomes cauſe, the peace, the plenty; the ſecurity of the Kingdome lies a bleeding. *England* hitherto the envie, is like to be made the pitie of Nations: we may reade our diſmall quality in *Irelands* miſery; inſtead of beauty we ſhall have baldneſſe, and of garments a rent; farwell the bleating of ſheepe, the lowing of Oxen, the Calves of our ſtall; and the heards of our flockes; inſtead of our muſick ſhall ring in our eares the pittifull cries of deareſt wives, with wringing hands and running eyes; deareſt husbands, bread, bread, can pitifull mothers endure the cries of tender babes, with blubber'd cheekes, and bleared eyes, mother, mother, bread, bread, what a harſh and unuſuall diſcourſe will this bee amongſt our delicate women; Let us eat your childe to day; and you ſhall have mine to morrow: how will all faces gather blackneſſe and all hearts ſadneſſe, when death climes up at our windowes, and there is nothing but lamentations in the houſes, and cries in the ſtreet; when our young men ſhall fall, and our old men faint, and no man knowes how long? doe we not ſee many from *Ireland* whoſe clothing was lately rich and food delicious, now clothd in raggs, glad of your cruſts, and thankfull for your old ſhooes? doth not the ſame blood of the *Iriſh* Rebellion run in the veines of diſtracted *England*, and hath it not wrought the ſame bloudy effects up and downe throughout the Kingdome? what diſmall groanings of murthered men, ſcreiching women and crying children will fill our eares in every houſe? in a word; did we know the effects of Warre we would ſtudy Peace, pray for peace, petition for peace; and if wee could not prevaile, we would give out our ſelves to all that we have to fight for, our peace againſt the enemies thereof, that ſome ſuddaine end might be put to the Warre.

Thirdly conſider the example of our Adverſaries how do they joyne together as one man againſt us: who would have thought ſuch a war ſo expenſive ſhould be carried on in *Ireland*, and now in *England* by voluntary contributions amongſt the Papiſts as we ſee it is? ſhall the Pope have greater intereſt in Papiſts, than Chriſt in Chriſtians? ſhall hee call for the aſſiſtance of Papiſts, and they run, and ride, travell beyond Seas, flie into *Holland*, *France*, *Germany* *Denmarke*, every where for help? and ſhall we doe nothing? doe Papiſts forget all their intereſts in wives, children, Countries dwellings, Eſtates, gather into Armies, venture their lives for the Pope? and ſhall Chriſt call for help, and ſhall we ſit ſtill? hath the Pope done more for Papiſts than Chriſt for Chriſtians? hath the Pope ſhed his bloud for them? ſuffered wrath for them? adopted them unto God pluckt them out of the ſnares of death? hath not Chriſt don all this for us? hath the power of the

Maſſe-Booke

Maſſe-Booke prevailed more with Papiſts in the cauſe of their Lord God the Pope; then the Bible with Chriſtians to doe for their Lord *Ieſus Chriſt*? can the Pope protect in Battells, ſucceed Battells, proſper battells like unto Chriſt? can the Pope, reward our labours, make up breaches, repay, loſſes, looke to widdowes and fatherleſſe, crowne with Glory like *Ieſus Chriſt*? let us be aſhamd of our pretended Chriſtianity, if *Chriſts* cauſe hath in us no greater efficacy: In ſhort, let us take what ſpoedy courſe we can to redeeme all or wee looſe all; pray for the peace of *Ieruſalem*, and the ruine of *Babylon*; ſtudy the peace of *Ieruſalem* and the ruine of *Babylon*, fight for the peace of *Ieruſalem* and the ruine of *Babylon*, *Chriſt* and his Goſpell, Religion, Lawes, Liberties, Eſtates, Trades, Wives, Children, all accommodations of ſoule and body, calls and cries, begs and intreats, if wee have any bowels of love and compaſſion, we would not give back but now give out our helpe, and thinke upon ſome ſuddaine, certaine, continued courſe by ſome generall aſiſtant, that the burthen being put upon many ſhoulders, every man might beare with eaſe and delight; whereby we may both proſecute and purchaſe our peace. peace is our quarrell, peace is our prayer, let peace bee our ſtudy and endeavours, and Peace ſhall bee our reward.

FINIS.